CONFERENCE NUMBER.

UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOL. III. *CHICAGO, JUNE 1, 1879.* No. 7.

JUSTICE TO ABRAHAM.

The Pocasset tragedy has brought Abraham into new prominence in the morning papers; and though the study of him will probably not have much effect on modern works, it is well to be just to the old tradition. In it Abraham certainly deserves as much blame as Freeman for readiness to slay his child; but the very point of the story is that Abraham was corrected and the slaying of the child prevented by the true God. In the original Hebrew two Gods figure in the story under different names. It is the older and more heathen God (Elohim) that calls for the sacrifice of Isaac; but the true Israelitish God (Jehovah or Jahveh) interferes and prohibits it. And in this interference and prohibition lies the very point of the tradition. But Mr. Freeman, valuing faith more than learning, loses the point, and follows the wrong God.

His mistake, however, is not so strange as theirs who think the sacrifice pre-figured that of Christ. To say that God preventing the slaying of Abraham's son thereby prophesied and promised the slaying of his own, shows a logic pardonable only in the pulpit. To say that God interfering to forbid the death of a man thereby sanctioned the death of a God, is a literary curiosity to be met only in Bible readings. The God of Abraham substituting a ram in place of a man shows a forward, humane movement in religion. But the God of the revivalist, after several centuries, substituting his own son in place of the ram, shows a backward action in the vicarious salvation, and a worse father than Abraham or Freeman.

The story of Abraham is not sad when read aright. Even that other tradition, that his readiness to slay Isaac was commended as an act of faith, though literally false and bad, covers a spiritual truth. For to him, in the tradition, Isaac was not so much a beloved son as the outward pledge of posterity and of a great following. The readiness to give up the outward pledge, if need be, and to trust his cause to the unseen and the divine, has a meaning for religion still.

We would not, however, in doing justice to Abraham, encourage Bible reading as always the safest guide in morals. Even if Freeman does get no countenance from the story of Abraham, he might get some justification from that of Jephtha and his daughter. It is well to take the occasion to insist that the Bible-reader and Second Adventist ought to have a good foundation of common sense. A little more mathematical too;—for now comes a book from J. G. Burroughs, of Indiana, proving from Daniel that the computation has been wrong, and that Christ's second coming will not be until 1947 A. D.

It has often been thought that study and philosophy, whatever else they may bring, will not yield the largest fruits in health and happiness. We have supposed the philosopher must ever be "sicklied o'er with the pale cast of thought," and that if Cassius thinks too much, "he must remain lean" and "cannot sleep o' nights." But those who fear to become too intellectual may find consolation in Dr. Geo. M. Beard's excellent article in the June *Atlantic* on the "Physical Future of the American People." He thinks higher thought brings one of the remedies against that nervousness which so prevails in his country. He writes: "While all brain work is so far forth healthful and conducive to longevity, yet the different orders of mental activity differ very widely in the degree of their health-giving power; the law is invariable that the exercise of the higher faculties is more salutary and more energizing than the exercise of the lower. The higher we rise in the atmosphere of thought the more we escape the strifes and disappointments, in short, all the infinite frictions that inevitably attend the struggle for bread that all must have, and the more we are stimulated and sustained by those lofty truths for which so few aspire. The search for truth is more healthful, as well as more noble, than the search for gold, and the best of all antidotes and means of relief for nervous disease is found in philosophy. Thus it is, in part, that Germany, which in scientific and philosophic discovery does the thinking for all nations, and which has added more to the world's stock of purely original ideas than any other country, Greece alone excepted, is less nervous than any other nation."

Is it surprising that communism lifts its head in England? According to *Macmillan's Magazine*, a parliamentary return shows that 421 persons own more than one-fourth of the total area of the United Kingdom,—averaging over 50,000 acres to each. Out of a population of thirty-two millions, two thousand persons nominally own more than half the land. This is as if in a county with 16,000 inhabitants, one man held half the soil.

The Spiritualists are not giving Mr. Kiddle's new work, "Spiritual Communication," a cordial welcome. The *Religio-Philosophical Journal* thinks he "will live to wish he had waited a few years" before writing it, and speaks of its stilted and nebulous style as "utterly void of simplicity," and says the thought "is such stuff as dreams are made of, when you get at the little there is, enfolded in the words."

Following the precedent of last year, the Publishing Committee of UNITY yield this number largely to the officers of the Western Unitarian Conference. Through our columns the report of the year's work will reach those most interested. And we trust that those of our readers who are not particularly connected with that work will yet find much to welcome in the account of activities so closely in accord with the aims and spirit of the paper.

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EDITORIAL NOTES.

The Centenary Methodist Church of Chicago, the other evening, heard Dr. Thomas deny the infallibility of the New Testament, as follows: "Now what shall we say of this wonderful book, the New Testament? Shall we say that it is critically infallible; that it is in all parts literally inspired? No; we can't say that. That would be to say that every copyist was inspired; that the Councils who decreed the canon were inspired; that we have an infallible Greek text, and for our English version that the translators were inspired. It would be to say also that all these were infallible. This we cannot do. The New Testament makes no such claim for itself. The early Church did not, I think, so regard it. It never came to be regarded as infallible until in the Reformation the reformers seized upon documentary Christianity with which to oppose tradition and church authority." Dr. Thomas concludes: "Personally I shall stand on the broad middle ground of history and fact; and, standing thus in the light of truth and the power of a present salvation, am unmoved by any debate, and gladly welcome every fact and every ray of light, from whatever source they may come. And I advise the many who hear me at this hour, and the more to whom the press may carry these words, to avoid extremes both in belief and unbelief; I advise you to stand in the simple love of truth, and above all to open your hearts to him who now stands at the door and knocks, and whose entrance shall bring life, shall bring quietness and assurance forever. There is an inspiration now that reveals the spirit of Christ in the heart, that makes the heart new, that fills it with love. This is of more value than all formalism, than all dogmatism, than all mere external knowledge; for knowledge shall pass away, but charity shall never fail."

Elie Reclus, the French scientist, radical and exile, in a letter in the New York *Evening Post*, on the troubles and decline in the papal government, writes: "Where a terrible will is needed, Leo XIII. has brought only a more or less refined mind; where ardent conviction, and at the very least inflexible obstinacy are required, he thinks he can manage with vulgar shrewdness, with paltry cleverness. He is too much of a politician to have good theology. He is too much of a theologian to have good policy. He displeases some and does not satisfy the others. Observe him: he does not show himself, but steals off; he does not walk, but tacks. He wanders like a soul in bale, bending before every wind of doctrine. The truth is, he is outside of the principle of his Church; he has only shifting soil beneath his feet. His qualities themselves—his best qualities especially—turn against him, while the defects of Pius IX. had much to do with his success. * * Indeed, Leo XIII., an aristocratic nature, a person cultivated, delicate and refined, is too much beyond the vulgar to become one of the heroes of the vulgar Catholic; while Pius IX., that great child, had all the requisites to become the idol of the masses." M. Reclus says: "No better proof of the popularity of the late pontiff could be given than the millions of francs which spontaneously flowed into the reservoir of St. Peter's Pence. Not a day passed but a prelate brought him the subscriptions of some diocese of Europe or America. But the treasury is visibly becoming empty, and with the pence which are brought to him and which are daily diminishing in number, Saint Peter can no longer live. Saint Peter upbraids the bishops, the bishops upbraid the vicars, the vicars upbraid their congregations, but these turn a deaf ear, and the more they are upbraided, the less they give. A wind of avarice and sterility seems to have blown over the Catholic purses. The fraternities complain, the arch-fraternities are distressed. The undertaking of the Sacred Heart of Montmartre—the plan was to enclose Paris between two fortresses of bigotry, the basilica of Saint Genevieve and another high, deep, immense cathedral—has ceased for want of funds. The interesting swarm of virgin mothers, the black and the white, the Melanies and the Bernadettes, are also beginning to complain and groan at the hardness of the times. Those who gave them gold of yore give them only silver now; those who gave them silver give them only copper, and crabbedly at that; those who gave them copper no longer give them anything at all. And, behold! those who gave nothing are becoming bolder every day in their scoffs and banters. Things have come to a pretty pass, indeed!"

The *Truth Seeker* says: "Jo. Cook's lectures will be read and relished when Shakspeare is forgotten [Applause]—and not till then."

Hon. Wm. C. Litchfield, of Scituate, Mass., member of the last Legislature of that commonwealth, was ordained to the ministry and installed as pastor of the little church at Hobart Ind., on Sunday, May 11. Mr. Herford, of Chicago, preached on Saturday evening. Sunday morning Mr. Jones spoke. Sunday afternoon a most interesting Conference Meeting was conducted by Mr. Riefenberg, the moving spirit of the Hobart Society and President of the Indiana State Conference. This meeting was largely made up of the willing words of laymen, during which Mrs. S. C. Ll. Jones presented the women's interest in the work of our Chicago Headquarters. In the evening Bro. T. B. Forbush, of Chicago, preached the ordination sermon and made the ordaining prayer. Mr. Jones gave the charge and right hand of fellowship; Mr. Riefenberg the welcome to the Hobart Society, and W. W. Cheshire, Esq., of Crown Point, the "charge" to the people. UNITY congratulates this brave little band, that has secured for itself a neat church home, a thriving Sunday School and no debt, all without a pastor. With one, what good work may we not expect?

Some orthodox clergymen having complained that Mr. Ingersoll's critics in Chicago conceded too much, Prof. Swing, in the *Alliance*, wonders why the orthodox clergy themselves did not offer to make their better criticism. "Considering how easily any one of these complainers could have routed the Black Knight from Peoria, it is strange that they all suffered the golden opportunity to pass unimproved. Mr. Ingersoll afforded them a fine opportunity for showing that the Old Testament contains literal history, and teaches an ideal moral, and that the 109th psalm is a good hymn for the Christian church to-day; and that the orthodox pulpits did not generally avail themselves of the time for setting forth these ideas, is to be wondered at greatly. But no one has closed the debate. If the best answers to Mr. Ingersoll have not been made, the public will be very happy to have that better argument which so many delightful clergymen are keeping in the background. To keep light under a bushel is forbidden by the Scripture."

Andrew D. White, of Cornell University, and now appointed Minister to Berlin, said in a recent address on "Education and Politics:" "There is no nation to-day that is not suffering from the mistakes of their law-makers. Pauperism has been increased by legislation to alleviate it. Ill-advised measures for warding off public destitution have time and again brought great peoples to the verge of starvatioe." "The first requisite is to educate the great mass of citizens to the point of grasping simple political questions. I am convinced that an educated democracy is the best body to which great questions can be submitted." "We want the study of general jurisprudence. There is too much of the attorney and too little of the jurist in our daily life. Nothing can more effect the happiness of the world than the study of international law, by which disputes between nations may be settled, not by arms and seas of blood, but by a dozen men in peaceful deliberation. It is a hopeful sign that there is a large number of active young men in our colleges who will shirk ordinary scholastic duties to prepare themselves for the study of political questions. Faculties have sometimes, I think, succeeded too well in checking this tendency. I would rather send out from a college one such young man, than one hundred of your gorgeous young men who lounge about the clubs talking art and culture, and wondering why the country is going to the devil."

A noticeable article in the May *Atlantic* is Alfred B. Mason's, on "the Abolition of Poverty." The state, though able to do much, has not been able to abolish poverty. Nor the church. "Through the Middle Ages, the church was a gigantic machine for the unproductive consumption of wealth. While famine palsied the hands of the workman, the dead hands of monastic orders clutched hill and valley by the mile. The church of to-day, in all its myriad forms, Roman, Hebrew, Liberal, Protestant, is wiser, better, kindlier. It comforts many a sorrowful soul. It sometimes builds a hospital, sometimes supports a school. If, in the latter, it teaches spelling and sectarianism, shall we not be grateful, at any rate, for the spelling? Yet, if we take the church now, look at the half-filled pews that cluster under the mortgaged roofs, reckon the mighty array of clergy, and then think of what the money, time and effort spent here might do elsewhere, we may fancy that the era of unproductive consumption by ecclesiastics has not quite passed by. As far as the prevention of poverty is concerned, a hundred thousand dollars' worth of model tenements may be safely expected to do far more than two hundred thousand dollars' worth of church edifices." Nor can the rich destroy poverty. Casual charity multiplies poverty, and "systematic charity pauperizes the multitude, unless administered with a wise hard-heartedness that few of us are strong enough, unselfish enough, to maintain. All alms-giving that does not help the recipient to help himself is, save in the case of the incurably sick, a curse." So Mr. Mason concludes, "the poor must save themselves. They must co-operate." And he goes on to give an interesting account of various experiments in distributive and protective co operation,—mostly successful, yet enough of the unsuccessful to show what "rocks ahead" co-operators must avoid.

The New York *Tribune* says: "In setting on foot a movement for universal suffrage, Garibaldi and his adherents have placed a definite object before the Italian people, which cannot fail to be well received, although the right to vote is not much appreciated in that country. The suffrage is now limited to citizens who are twenty-five years of age and pay taxes to the amount of a few dollars. These restrictions have been sufficient to reduce the number of electors to about 600,000, which is a small proportion for a population of nearly 28,000,000. The Italian government evidently regards the new movement with distrust, but if the disfranchised Italians agitate the question vigorously, they cannot long be denied a privilege enjoyed by every German and Frenchman."

The Boston *Journal of Chemistry* gathers the following about cremation: Cremation is to be introduced into Zurich, the municipality having granted a site in the cemetery for that purpose. The sanitary authorities of Rio Janeiro contemplate removing all cemeteries to a distance of twenty miles from the capital, and building a crematorium for such persons as prefer burning to burying. On the other side of the cremation question, Dr. Kneisel takes the ground that burning the dead has no decided sanitary advantages over burial in the earth."

A witness before the Brooklyn Presbytery, when asked if Talmage knew when he was fibbing, replied: "I think Dr. Talmage got so accustomed to dealing in hyperbole and extravaganza that he was not conscious when he was not saying just exactly the truth."

The New York *Tribune* has the following account of Benjamin Singleton, "The Moses of the Negro Exodus:" "He was born and 'raised' in Nashville, Tenn., and is about 70 years old—a little man with wavy, iron-gray hair, square jaws, full, quick eyes, and a general expression of honesty, courage and modesty. Benjamin was born a slave. He was sold at least a dozen times; and twice he failed in attempting to abscond from servitude. After reaching Canada in safety he soon returned to Detroit, where he busied himself with helping fugitive slaves on their way to freedom. After the war, he returned to Tennessee. His mission now was to persuade his black brethren to get homes of their own, instead of hiring them from their former masters. Finding them averse to leaving the South, he tried to buy lands for them in Tennessee, but failed to do so on account of the exorbitant price asked. As President of 'The Tennessee Real Estate and Homestead Association,' he visited Kansas, and he was so well pleased that going back to Tennessee he gathered there a colony which he located in Cherokee County, the settlement being called Singleton Colony. This was the first colonization movement among the negroes. The black settlements in Kansas flourished. Other emigrants followed. Singleton alone has brought 8,000 blacks to Kansas. The Kentuckians have quite a colony in Graham County, and there are others which are smaller. Singleton argues that only by coming North can the negro secure his political rights and privileges at present."

The *Pall Mall Gazette* tells us how the people of Mid-Somerset kept their faith in Mother Shipman's prophecy "to the effect that, at twelve o'clock on the Good Friday of 1879, Ham Hill should suddenly be swallowed up by an earthquake. With such real anxiety was last Friday looked forward to, in consequence, that people actually left the locality with their families and went to stay with their friends in other parts of the county until the dreaded 'visitation' should be over; others, whose faith was less robust, nevertheless thought it advisable to remove their pots and pans from the shelves of their cupboards and to stow away their clocks and looking-glasses in places where they were not likely to be shattered by the shock of the earthquake; others, again, suspended gardening operations for a day or two, thinking it mere waste to commit good seed to the earth, that was likely to behave so treacherously. On the morning of Good Friday itself, large numbers of people—many of them from a distance—flocked to the spot, or as near to the spot as they dared venture, to wait, half incredulous and half in terror, the stroke of twelve and the fulfillment of the prophecy. When, however, the appointed hour had passed, and Ham Hill still stood unabashed, they began to look sheepishly into each other's faces and to move away. At present in Mid-Somerset, Mother Shipman and her prophecies are somewhat 'at a discount.'"

The Janesville *Recorder* prints a committee report on the past winter's work of a Ladies' Society which was organized last November under the leadership of J. Ll. Jones, for "Saturday afternoon literary studies." The meetings were held in the parlors of All Souls' Church, each lasting an hour and a half. "The programme arranged for twenty sessions—ten of them to consist of studies of English and American poets, and alternating with these, ten parlor lectures." The report says: "The average attendance at the afternoon sessions has been about twenty. The success of this somewhat new departure has been a very decided one in some directions. How much of it has been due to the energetic efforts of Mr. Jones, few of us can estimate."

Putnam's Sons have published in pamphlet O. B. Frothingham's lecture on "The Assailants of Christianity." It gives very valuable sketches of the work of Celsus, Porphyry, Voltaire, Paine and F. E. Abbot. Most readers will be surprised to see how much the modern attacks on Christianity are like that of Celsus in the third century, which Mr. Frothingham calls "the most elaborate and powerful of them." Still he thinks the attacks are not weaker because repeated. On the contrary, "the objections that hundreds of years do not remove the arguments that will not stay answered, the weapons that bear using again and again, of so keen an edge and so firm a temper that the repeated combats of centuries neither turn their edge nor blunt their points, must be respected." He thinks the tone of the modern attack is better. "Celsus took up arms in defense of an aristocracy of culture; Abbot takes up arms in defense of human rights." "Celsus was haughty and derisive; Voltaire was bitter, angry and sarcastic; Paine was coarse and vituperative; Abbot is calm and earnest—with more breadth of vision, consequently with more steadiness of determination." Mr. Frothingham's position is, that so far as Christianity is "hostile to the natural intelligence and will of man," the attacks are right. And though he thinks "Mr. Abbot's conception of the Christian system is substantially just," he seems not without hope that the Church may yet be fully reconciled with reason. He concludes: "When the dogmatic spirit shall be cast out, when the exclusive claim to authority and supremacy shall be disallowed and disavowed, when aspiration, spirituality, equity, kindness, human love shall alone remain as the culminating principles of the Christian faith, when the champions of the Church shall strike hands with the friends of reason, then, but not till then, will the assailants drop their weapons." The pamphlet can be obtained for 20 cents from Jansen, McClurg & Co., Chicago.

The *Nation* gives this picture of the Talmage trial: "The trial of Talmage over in Brooklyn has turned out, as we anticipated, a most amusing farce—very like the services in Talmage's church. There has been an immense and uproarious audience during the proceedings, which the Presbytery, which calls itself 'the Court of Jesus Christ,' has been entirely unable to control. The sympathies of this crowd, we need hardly say, have all been with the defendant; they greeted him with thunders of applause whenever he rose. The counsel on both sides are ministers, and their discussions have been acrimonious beyond anything known at the secular bar, in courts of record at least. No witnesses were ever funnier than the managing editor and publisher of Talmage's old paper, the *Christian at Work*, one of the charges being that when Talmage was 'the Christian' of that periodical, part of 'his work' consisted in cheating his partners. There was one very ludicrous scene when the Moderator tried during the pauses in the middle of the drollery to have a hymn sung. The opening lines of that which was suggested, 'Blest be the tie that binds,' fairly brought down the house, and a suggestion of the Lord's Prayer was equally mirth-producing. But nothing excited so much merriment as the Moderator's proposal that, on the failure of the hymns, they should pass a few moments in 'sacred silence.' This was more than the audience could bear, and they doubled themselves up with laughter."

The *Christian Register* has the following in an editorial: "An intelligent official member of one of the large Presbyterian churches of Philadelphia, gives it to us as his opinion that the preacher's doctrine is not believed by one thoughtful man in the congregation. In a large city of New York, there is a thronged Episcopal church where many professional and business men join in the responses; and one of them tells us that after listening to the well-paid rector's eloquent sermon, it is a frequent thing for them to meet in groups on the sidewalk and express their doubts whether the preacher really believes his own words."

Emerson wrote to the farewell reception lately given to Mr. Frothingham, in the Union League Theatre: "I grieve not to obey your kind invitation. I am not in condition to make visits, or take any part in conversation. Old age has rushed on me in the last year, and tied my tongue, and hid my memory, and thus made it a duty to stay at home. I regret it the more that Mr. Frothingham has strong claims on me, not only on his own, but on his father's side, who was a noble friend to my youth. I rejoice that after so long and faithful labors in the Church, he has this well-earned rest and enjoyment before him."

WHEN IT RAINS.

Do?—like the things in the garden; oh,
Just keep quiet a while and grow.

Do?—like the bird. It shuts its wings
And waits for the sun. Do you hear? It sings.

Do?—like the lilies. Let it beat.
Nestle below it, and be sweet.

—*Mrs. S. M. B. Piatt.*

The *Index* quotes from a correspondent who overheard the following in a conversation at a hotel table: "Yes, they have almost paid for their church, and Dr. —— —— told me of one poor colored man who brought fifty dollars—*fifty dollars*, just think of it!—for an Easter offering, and he said that he and all his family had lived on bread and water, with meat only once a week, for three whole months, to do it, and they have ever so many little children, too."

The *Christian Life* informs us that "Professor Blackie, the other day, advised ministers of all denominations to forget their sectarian differences—which are so infinitely small that even the angels in heaven would be unable to discern them—and provoke one another to good works."

Frederick Harrison, in an article in the April *Fortnightly* on "The Choice of Books," writes: "A generation which will listen to 'Pinafore' for three hundred nights, and will read M. Zola's seventeenth romance, can no more read Homer than it could read a cuneiform inscription. It will read about Homer just as it will read about a cuneiform inscription, and will crowd to see a few pots which probably came from the neighborhood of Troy. But to Homer and the primeval type of heroic man in his beauty, and his simpleness, and joyousness, the cultured generation is really dead, as completely as some spoiled beauty of the ball-room is dead to the bloom of the heather or the waving of the daffodils in a glade." Mr. Harrison also regrets the growing neglect of Scott, whom he calls "perhaps the latest in the series of the world-wide and immortal poets of the whole human race."

Mr. Chadwick's new volume of sermons (noticed in our last number) can be obtained from James Miller, 779 Broadway, New York, by sending $1.50.

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These, each in his own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, "labor to advance the Kingdom of God," within the geographical limits of the Western Unitarian Conference. Those marked * are not actually settled as pastors:

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*Earthman, A.	Humboldt, Iowa.
*Eddowes, T. Harold	Geneva, Ill.
Effinger, John R.	Des Moines, Iowa.
*Eliot, William G.	St. Louis, Mo.
Eliot, Thos. L.	Portland, Oregon.
Fisher, Judson	Alton, Ill.
*Forbush, Trowbridge B.	Chicago, Ill.
Galvin, Edw'd I.	Walla Walla, W. T.
Gannett, Wm. C.	St. Paul, Minn.
Gilman, Nicholas P.	Yellow Springs, Ohio.
Gordon, Gustavus E.	Milwaukee, Wis.
*Hassael, Robert	Keokuk, Iowa.
Herbert, Richard L.	Geneva, Ill.
Herford, Brooke	Chicago, Ill.
*Hewitt, Jas. O. M.	Broadhead, Wis.
Heywood, John H.	Louisville, Ky.
*Hoisington, Wm. H.	Janesville, Wis.
Hosmer, Fred. L.	Cleveland, Ohio.
*Hosmer, Jas. K.	St. Louis, Mo.
Howland, Clark G.	Kalamazoo, Mich.
*Huidekoper, Fred.	Meadville, Pa.
Hunting, Sylvan S.	Davenport, Iowa.
Jones, Jenk. Ll.	Janesville, Wis.
Kerr, Thos.	Rockford, Ill.
*Kimball, Marshall G.	Sheboygan, Wis.
Kittredge, Frank E.	Muskegon, Mich.
Litchfield, Wm. C.	Hobart, Ind.
Learned, John C.	St. Louis, Mo.
*Livermore, Abiel A.	Meadville, Pa.
Lusk, Jas. T.	Marietta, Ohio.
*Masters, Zerah	
McKaig, Wilbur	San Jose, Cal.
Miller, Milton J.	Geneseo, Ill.
Pardee, J. Nelson	Charlotte, Mich.
*Porter, Aaron	Mountain Lake, Minn.
*Reid, Hiram A.	Des Moines, Iowa.
Royan, D. H.	Newton, Iowa.
*Roberts, Abraham A.	Baraboo, Wis.
Safford, Miss M. A.	Hamilton, Ill.
Sample, Samuel W.	Grand Haven, Mich.
*Spencer, A. A.	Oshkosh, Wis.
Snyder, John	St. Louis, Mo.
Stebbins, Calvin	Detroit, Mich.
Stebbins, Horatio	San Francisco, Cal.
Simmons, Henry M.	Madison, Wis.
*Stone, Wm. G. M.	Boulder City, Col.
Sunderland, Jabez T.	Ann Arbor, Mich.
Taft, Stephen H.	Humboldt, Iowa.
*Taylor, I. N.	Columbus, Neb.
Thompson, Jas. S.	Bloomington, Ill.
Thorne, W. H.	Yankton, D. T.
Utter, David N.	Olympia, W. T.
*Vickers, Thos.	Cincinnati, Ohio.
Weeks, J. W.	Dayton, Ohio.
Wells, John D	Los Angelos, Cal.
Wendte, Chas. W.	Cincinnati, Ohio.
Wilkes, Mrs. E. Tupper.	Colorado Springs, Col.
Wright, Wm. C.	Madison, Wis.
Young, Geo. H.	Santa Barbara, Cal.

FIELDS OF LABOR.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge. Where there is no settled Pastor we give the name of one of the officers or interested laymen printed in Italics. The list is only approximately correct, as many embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are nevertheless glad to recognize as fellow-workers for "Freedom, Fellowship and Character in Religion."

California—Los Angelos	First Unitarian	John D. Wells.
Santa Barbara	Unity Society	George H. Young.
San Diego	Unity Cong'l Church	David Cronyn.
San Francisco	First Unitarian	Horatio Stebbins.
San Jose	Unity Church	Wilbur McKaig.
Colorado—Denver	First Unitarian	Wm. R. Alger.
Dakota—Yankton		W. H. Thorne.
Illinois—Alton	First Congregational	Judson Fisher.
Bloomington	Free Congregationalist	J. S. Thomson.
Buda	Christian Church	Chester Covell.
Chicago	Church of the Messiah	Brooke Herford.
"	Unity Church	Robert Collyer.
"	Third Unitarian	*Dr. J. H. Wooley.*
"	Fourth Unitarian	Jas. Kay Applebee.
Geneseo	First Unitarian	M. J. Miller.
Geneva	First Christian Cong.	Richard L. Herbert.
Jacksonville	Free Congregational	*Joseph Mason.*
Mattoon	Unitarian Society	*T. P. C. Lane.*
Quincy	Second Congregational	J. Vila Blake.
Rockford	Christian Union	Thomas Kerr.
Sheffield	Unitarian	Chester Covell.
Shelbyville	First Congregational	Jasper L. Douthit.
Indiana—Evansville	Church of the Unity	George Chainey.
Hobart	First Unitarian	W. C. Litchfield.
Indianapolis	Unity Church	Geo. W. Cooke.
La Porte	First Unitarian	J. H. Crooker.
Valparaiso	First Unitarian	*A. E. Letts.*
Vincennes	All Souls	*L. M. Nicholson.*
Iowa—Davenport	First Unitarian	S. S. Hunting,
DesMoines	First Unitarian	J. R. Effinger.
Humboldt	Christian Union	S. H. Taft.
"	Humboldt College	A. Earthman.
Iowa City	Unit'n and Univers't	O. Clute.
Keokuk	First Unitarian	John Andrew.
Strawberry Point	Independent	*G. Cooley.*
Kansas—Lawrence	Woman's Liberal Club	*Sarah A. Brown.*
Waterville	Unitarian Society	C. H. Rickards.
Kentucky—Louisville	Church of the Messiah	J. H. Heywood.
Michigan—Ann Arbor	First Unitarian	J. T. Sunderland.
Charlotte	First Unitarian	J. N. Pardee.
Detroit	First Cong'l Unitarian	Calvin Stebbins.
Grand Haven	First Unitarian	S. W. Sample.
Jackson	First Unitarian	Ira C. Billman.
Kalamazoo	First Unitarian	C. G. Howland.
Charlevoix	Unitarian	
Muskegon	First Unitarian	F. E. Kittridge.
Minnesota—St. Paul	Unity Church	W. C. Gannett.
Missouri—St. Louis	Church of the Messiah	John Snyder.
"	Church of the Unity	John C. Learned.
Kansas City	First Unitarian	*James Scammon.*
Nebraska—Lincoln	Free Congregationalist	*George Church.*
North Platte	First Unitarian	
Omaha	First Unitarian	W. E. Copeland.
New York—Buffalo	First Unitarian Cong'l	G. W. Cutter.
Ohio—Cincinnati	First Congregational	C. W. Wendte.
Cleveland	Church of the Unity	F. L. Hosmer.
Dayton	Central Church	J. W. Weeks.
Marietta	First Unitarian	J. T. Lusk.
Toledo	First Unitarian	C. Cravens.
Yellow Springs	Antioch College	*Prest. S. C. Derby.*
Oregon—Portland	First Unitarian	T. L. Eliot.
Pennsylvania—Meadville	Independent Cong'l	J. T. Bixby.
"	Theological School	Pr. A. A. Livermore.
Northumberland	Unitarian	
Washington Ter.—Olympia	First Unitarian	David N. Utter.
Walla Walla	First Unitarian	E. I. Galvin.
Wisconsin—Baraboo	Free Congregational	A. A. Roberts.
Broadhead	Ind'pd't Free Church	*L. W. Twining.*
Janesville	All Souls	Jenk. Ll. Jones.
Kenosha	First Unitarian	*W. R. Bradford.*
Madison	First Unitarian	H. M. Simmons.
Milwaukee	First Unitarian	G. E. Gordon.
Sparta	Independent	*M. A. Thayer.*

PROCEEDINGS
OF THE
TWENTY-FIFTH ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

The twenty-fifth annual meeting of the Western Unitarian Conference was held in the First Congregational (Unitarian) Church, Cincinnati, May 6th, 7th and 8th. The opening service, on the evening of the 6th, was conducted by Revs. Cook, Wells, Herford, Learned and Stebbins of Detroit, the last preaching the sermon, whose subject was "The Heavenly Vision." A large congregation was present. The morning religious meeting on the 7th was led by Rev. J. Vila Blake. The business of the Conference began at 10 a. m., with address of the President, D. L. Shorey, Esq., of Chicago. Along with the word of welcome he spoke of the work of the Conference and the claims upon it for the coming year. A letter was read from Rev. J. T. Sunderland, Secretary, whom sickness in his family prevented from being present. Revs. F. L. Hosmer and J. H. Crooker were appointed Secretaries *pro tem.* The following were chosen as a Business Committee, to whom all reports and resolutions not otherwise provided for were to be referred: Rev. J. C. Learned, Jos. Shippen, Esq., and Revs. Cutter, Blake, and Cooke. Revs. Lusk, Wendte and Clinton Cullom, Esq., were appointed a Committee on Credentials. On motion of Mr. Wendte, the following persons were, with the President, appointed by the Chair as a committee to consider the raising of funds toward the increased endowment of the Cambridge Divinity School, which had been alluded to in the President's address: Revs. Wendte, Hosmer, Blake, Cutter, Gannett and Learned. On motion of Mr. Bixby, the following were appointed as a committee upon a larger endowment of the Meadville School: Revs. Herford, Jones and Clinton Cullom, Esq.

Rev. J. Ll. Jones, Missionary of the Conference, then read his Annual Report. The full report will be found in UNITY.

In the absence of the Treasurer, Murry Nelson, Esq, of Chicago, his Report was read by Mr. Jones. The report showed a deficit, owing to the failure of some churches to contribute their assessments, and Messrs. Herford, Gannett and the Secretary were appointed a committee to devise means of making this up. Jos. Shippen, Esq., was appointed to receive collected funds in the absence of Mr. Nelson.

The committee on the increased endowment of Cambridge Divinity School reported the following resolutions through Rev. J. C. Learned, Chairman of the Business Committee:

WHEREAS, This Conference has learned of the pressing need of a larger endowment for our Divinity School at Cambridge, and is in full sympathy with every effort to promote the unsectarian and scientific study of theology, and sees clearly the demand for a thoroughly instructed ministry;

Resolved, That we recommend this cause to our churches and to all friends of the liberal faith, as worthy of their interest and aid.

Resolved, That we will use our influence as far as we may to bring the claims of this School to the knowledge of generous-minded men and women within our acquaintance, to seek donations for its present relief and for the extension of its range of studies and enlargement of its usefulness; that it may lack nothing which similar schools possess in the completeness of its faculty or in the means of its administration.

Remarks from several ministers followed, expressing interest in the School, and the resolutions were adopted.

The following resolution, first offered by Mr. Bixby, was reported through the Business Committee, and, after like expressions of interest, was adopted:

Resolved, That the Western Conference call the especial attention of its churches and ministers to the needs of the Meadville Theological School, and earnestly recommend immediate efforts to raise the additional endowment that the Board of Directors call for.

Rev. R. R. Shippen, of Boston, Secretary of the A. U. A., spoke of the organization of new societies in the college towns of Madison, Wis., and Iowa City, through the aid of the A. U. A. The Association, the past year, has appropriated the sum of $10,000 to the Western field. Its policy is one of impartiality, aiming to put earnest and able men in place without inquiring as to so-called radical or conservative opinions. Many societies have received its aid. He referred to the recent special activities of the A. U. A., including the saving of the Church of the Messiah, N. Y., to the liberal cause, and called attention to the fact that the Association was not "Eastern," but the "American" Unitarian Association. He commended the claims of Cambridge and Meadville. The following resolution, offered by Mr. Blake, was unanimously adopted:

Resolved, That we appreciate cordially the aid which the A. U. A. has given to the liberal religious work in the Western States, and offer the Association our hearty thanks and such co-operation as lies in our power.

The afternoon was occupied with essays, as follows: "Our Congregational Church Service," by Rev. F. L. Hosmer, of Cleveland, and "How to Read the Bible," by Rev. J. C. Learned, of St. Louis.

A large congregation was present at the evening service. The discourse was by Rev. M. J. Savage, of Boston, and was a strong and clear presentation of "The Unitarian Position and Outlook."

THURSDAY, 8th. The morning meeting was led by Rev. R. R. Shippen, of Boston. Business meeting at 10 o'clock. The ladies withdrew to the vestry-room, where the work and objects of the "Chicago Women's Liberal Union" were presented by Mrs. C. P. Woolley, of Chicago, and Mrs. J. Ll. Jones, of Janesville, Wis. Meanwhile Rev. J. D. Wells gave interesting reports of work in California. Rev. Brooke Herford, in behalf of the Committee on Finance, made report. The list of churches and their respective assessments was read, showing to whose delinquency the deficit in the year's receipts was due. After some discussion, the recommendation of the committee to ask of the delinquent societies one-fifth of their original assessment was adopted, and the remainder of the deficit was otherwise provided for.

The officers were chosen for the coming year. (See Directory, p. 101.)

The morning session closed with an essay on "Completeness," by Rev. Geo. Chainey, of Evansville, Ind.

THURSDAY AFTERNOON. Notice was taken of the death of Rev. C. H. Brigham, late of Ann Arbor, Prof. George S. Abbott, and Philip N. Miller, of the Senior Class at Meadville, and appropriate resolutions were adopted.

The Committee on Apportionment of the Assessments for the coming year, reported through Joseph Shippen, chairman, the recommendations which were adopted. (See p. 108.)

A schedule of the assessments accompanied the report.

The Committee on Fellowship, to whom the resolutions of the National Conference on fellowship were referred, reported, through Rev. Brooke Herford, Chairman, as follows:

Resolved, That while doubting the advisability of making ministerial fellowship in our Western Churches and Conferences a matter of such formal organization as these resolutions seem to contemplate, we recognize the desirability of cordial co-operation in the matter between our churches in different parts of the country, and appoint Revs. J. Ll. Jones, J. R. Effinger, and Brooke Herford (the Western members of the National Conference Fellowship Committee), with Revs. Robert Collyer, J. C. Learned, and C. W. Wendte, added, as our Western Committee on Fellowship, to carry out these resolutions, as far as practicable. Adopted.

Two essays were read during the afternoon: by Rev. Chas. Cravens, of Toledo, upon "Our Reason to Be;" and by Rev. Brooke Herford, of Chicago, upon "What our Churches Should be Doing."

At the evening meeting, the President, D. L. Shorey, Esq., presided, and short addresses were made by Revs. R. R. Shippen, of Boston, J. H. Heywood, of Louisville (both present at the organization of the Conference in Cincinnati, twenty-seven years ago), Clay MacCauley, of Washington, Russell N. Bellows, of N. Y., Blake, of Quincy, Ill., Gannett, of St. Paul, and Jones, of Janesville, Wis.

Resolutions were unanimously adopted in acknowledgment of the hearty hospitality of the Cincinnati society, of the full and impartial reports of the Conference proceedings by the press of the city, and of the favors extended by the several railroads to delegates from abroad in the reduction of fares.

Conference adjourned for one year.

F. L. HOSMER, J. H. CROOKER, } Secretaries *pro tem.*

FOURTH ANNUAL REPORT
OF
JENK. LL. JONES, MISSIONARY SECRETARY OF WESTERN UNITARIAN CONFERENCE.

Read at Cincinnati, O., May 7, 1879.

In response to the blank applications for information sent out by me, I have received quite full and cordial returns from fifty-eight societies, which represent, I believe, all the points wherein we have organized life, with the exception of Olympia in Washington Territory, San Jose and San Francisco in California, Portland, Oregon, Northumberland, Pa., Marietta, Ohio, Detroit, Mich., Louisville, Ky., and Unity Church, Chicago. From these reports and the results of my own observation and correspondence, I can confidently state that never before since the Western Conference was organized here in Cincinnati, twenty-seven years ago, has there been a year marked with such decided advancement and systematic activity.

During the year we have taken fresh possession of the three leading University towns in the Northwest—Ann Arbor, Mich., Iowa City, Iowa, and Madison, Wis., and have given a more decidedly missionary tone and liberal religious atmosphere to our own schools at Yellow Springs, Ohio, and Humboldt, Iowa.

New societies have come into being at Waterville, Kansas, Yankton, D. T., Madison, Wis., Vincennes and Boonville, Ind.

It is for us to welcome into the ranks of Western workers, recruited since we last met, W. H. Thorne of Yankton, John Andrews of Keokuk, W. P. Gilman at Antioch College, and J.T.Bixby at Meadville. After his two years' absence in Europe, F. L. Hosmer returns quite as good as new, and, true to the leadings of the star of empire, Wm. R. Alger, scholar and poet, has gone Westward as far as Denver, and lastly, from the East, W. C. Litchfield, who is en route for Hobart. In addition to these, Revs. Mr. Weeks of Dayton, Ohio, Rogan of Newton, Iowa, and Briggs of Grinnell, Iowa, with their societies are asking our fellowship, finding themselves kin in spirit and aim. William C. Wright, from the Baptist, Ira C. Billman, from the Congregationalist, and Mr. Duncan, from the Presbyterian, have found their work with us. Of the twenty societies which report indebtedness, ten have reduced their debt and four cleared themselves, as follows:

	Indebtedness reduced during the year.	*Indebtedness still remaining.*
Chicago (Church of Messiah)	$20,400 00	———
Chicago (Third Church)	———	$1,200 00
Milwaukee, Wis	300 00	600 00
Muskegon, Mich	600 00	675 00
Jackson, Mich	———	2,000 00
Ann Arbor, Mich	———	3,500 00
Toledo, Ohio	600 00	3,500 00
Chicago (Fourth Church)	400 00	10,500 00
Evansville, Ind	70 00	80 00
Indianapolis, Ind	———	3,500 00
Hobart, Ind	700 00	———
Cincinnati, Ohio	22,000 00	8,500 00
Dayton, Ohio	———	2,000 00
St. Paul, Minn	250 00	———
Omaha, Neb	———	3,000 00
Geneseo, Ill	———	2,000 00
St. Louis (Church of Unity)	———	5,000 00
Strawberry Point, Iowa	———	2 50
Keokuk, Iowa	1,000 00	1,800 00
Geneva, Ill	150 00	100 00
Denver, Col	3,000 00	———
	$49,470 00	$47,957 50

The thirty-nine societies reporting families show an aggregate of 1,938 families; of the thirty-eight societies reporting average attendance aggregate 4,693, or an average of forty-eight families to the parish, and 124 persons in the congregation. Taking this as a basis, it may be safe to say that this Conference which twenty-seven years ago was organized with twelve societies in the West, represents sixty-five congregations, 9,000 listeners, and about 4,000 families. Geographically studied, beginning on the

PACIFIC SLOPE,

we hear from G. H. Young, of Santa Barbara, with a splendid Sunday School, a hopeful congregation, meeting in a hall with $250 on hand as a building fund; but in his song there is a refrain in the minor key; evidently he is homesick.

John D. Wells, of Los Angelos, reports a good foundation, a society standing well in the community, controlling their own hall, but he also was evidently too far away from the Boston State House to be quite happy. And he is here among us to-day, let us hope on a visit, for we love best our men who stay long at their post.

Cronyn, he reports as working away at San Diego. McKaig getting large congregations at San Jose. Hamilton's free church at Oakland as good as Unitarian. Nothing else in the State outside of San Francisco, from which he says, "I have not heard."

Galvin reports from Walla Walla of an "Unity church" battling with the discouragements of an orthodox revival on the one hand, and the fluctuating Western community on the other, but he has good prospects and cheering words for Eliot, at Portland, who he says "is his father's own son." Soon they hope to dedicate that new church, at which time the Unitarian Conference of the Pacific slope may be organized. "With a missionary's lean purse, but good health and hopeful heart," Galvin sends warm greetings to the brethren of the Western Conference, and many hearty thanks for the words of cheer and quickening that reach them from the Mississippi valley.

WEST MISSOURI VALLEY.

Five reports come from this region. Copeland has resuscitated Omaha; is busy there. Alger reopened the church at Denver which had been closed for nearly three years; speaks to full houses, and has got the arch enemy of churches in the last ditch—i. e., a $3,000 debt nearly paid. Colorado, he says, is good missionary ground for our views of truth in religion. "I shall do all I can in every way to aid the good cause." Thorne, at Yankton, has been at work for ten months, and has become thoroughly convinced that there are at least six towns within sixty miles of Yankton where there ought to be a Liberal church. He bemoans the inefficiency of our missionary machinery. He wants to say to this conference that it does not so much need a missionary Secretary as it needs a missionary Bishop for each State and Territory. Such a man he thinks could add to the cause ten new churches a year—perhaps so! C. H. Rickards went to Waterville, Kansas, nearly a year ago, and has already succeeded so well as to warrant the expectation of a permanent society. Next month he hopes an ordination and installation service, and perhaps the West Missouri Valley Conference reorganized. In this list must be mentioned "The Lawrence Ladies' Liberal Club," which for two years has held regular

sessions for the study of the Bible. They have recently taken possession of the old Unitarian church in that place—the pioneer church in Kansas; are gathering a Sunday School. Their zeal has shamed the men and they have recently formed another club; between the two the fort at Lawrence will be well held until the coming man arrives.

MISSOURI.

Three reports. Kansas City without a man, but wanting one; none but the efficient need apply. Church of the Unity, St. Louis, "made up largely of the present generation," consequently the year has been a hard one financially. The Church of the Messiah, St. Louis, the most active in home charities, the largest and strongest parish in the West.

IOWA.

Five reports. This is the banner Conference of the West. With only two well established societies, Davenport and Keokuk, it has raised $500 to support its State Missionary. The Missionary himself has done a work which has yielded $1,392.60, making the gross receipts of the I.U.A. $1,892.60. The society at Des Moines is growing in strength under alternate Sunday services. Sample did good work at Strawberry Point until he was called up higher, and what is Iowa's loss is Michigan's gain. Humboldt has been visited during the year by Clute, Effinger, Hunting and myself, each of whom are persuaded that the school under the new management of Prof. Earthman is doing a valuable work for the community, and that the town and society have good possibilities for the Liberal cause. Rev. W. R. Cole has also spoken extensively in the cause of temperance and practical Unitarianism in this State.

ILLINOIS.

The Illinois fraternity sends fourteen reports, all of which are of a cheerful kind, except that from the Third Society in Chicago, which waits with pathetic patience for the better day. The Fourth Society, that threatened to die if our Secretary left them, has done no such thing, but are enjoying the high tide of prosperity under Mr. Applebee: they are not only holding their own, but paying back debts. Each year I have come up to Conference with a sympathetic word for Alton, in which I always sheathed a prophecy which I suspect you accepted with a smile as being the child of a subjective rather than objective truth. I ask no tears for Alton to-day. The "Winter of its discontent" is passed. It has built a new parsonage, repaired the church at cost of $1,900, doubled its audience, and is happy in the ministrations of Bro. Fisher. Douthit, released for three months from home duties by James F. Brown, his colleague and student, has done efficient work as a missionary under the auspices of the A. U. A., preaching to audiences from one dozen to four hundred strong. But the best stroke of parish work done in Illinois, as it is the crowning stroke of the West, is the story of the thousands slain by Bro. Herford and his hosts, $20,400 and *no indebtedness*, and yet this society which lifted the heaviest burden of the year, was the very first to cancel its obligation to the Western Conference.

WISCONSIN.

Eight reports, including the cheering tidings from Minnesota, which in the Unitarian sense yet belongs to Wisconsin. The State work has been in the hands of Mr. Wright, who has energetically pushed missionary enterprises, ministering fortnightly to the little society at Wyoming, and visiting other places.

MICHIGAN.

Six reports. Bros. Parrot and Rowen have wandered eastward from this State, but Sample and Billman have taken their places. Pardee ministers to a double parish at Charlotte and Lapeer. Muskegon has renovated its church.

INDIANA.

Four reports. Indianapolis, for the first time in a great while, is hopeful. Mr. Cooke is surrounded by a loyal, earnest band of cheerful workers, and his words are commanding attention. La Porte and Evansville, at opposite ends, have been drawn into close fellowship by the newly organized State Conference. And next Sunday Mr. Litchfield will be inducted into the pastorate of the church at Hobart, the bravest little band in the West; they who, without priest or preacher, have been a positive force in the community for years.

OHIO.

Four reports come from Ohio. The fallow land at Cleveland is being plowed by Hosmer; the seed sown will need time to sprout, for which we'll wait. Toledo is energetic. Dayton, Ohio, sends its report of the Central church, which would be glad to be counted in, and has large usefulness before it, could it be helped out of the trammels of debt. Cincinnati is here with its best dress on—if not with a clean face, yet with a clean conscience and renovated building, and having reduced their debt $21,500. Antioch College, at Yellow Springs in this State, has continued this last year to maintain their high standard of work, which all who know it recognize. But the college is far too little known, even by Unitarians, and deserves a much larger attendance of pupils than it has had. Its location is in a healthful, beautiful and quiet place; its Faculty has always been able, and the very fact of its inferiority in point of numbers only to Michigan or Cornell is an argument in its favor, small colleges with good teachers and proper apparatus having some undeniable advantages over large ones. Antioch is controlled by our Unitarian body in the interest of unsectarian education, and the presence and teaching of a clergyman of our faith should be an especially forcible argument with Western Unitarians and Liberal Christians in general when they choose a place of education for their sons and daughters where sound religious influence shall not be wanting. For further information write to the President, S. C. Derby, or to Rev. N. P. Gilman, whose scholarly and thoughtful words will, I am sure, prove a mint of wealth not only to the students, but to all the West if he remains among us.

OUR EASTERN LIMITS.

Buffalo, true to its first love, is still loyal to the West, spite of the tendency of the geography to make it East. It is getting ready to build a new church, and the pastor's hands are full with its mission schools, charity, kindergarten and week night preaching. Meadville has a new pastor, an increasing audience and no indebtedness.

Meadville, of all names on our calendar, is the most important, and the most thrilling. Without it, many of us would not be here. That school on the hill is pre-eminently *ours* of the Western Conference, for us it was built, and our interests it has always represented through shine and shower. Meadville's word and delegates have been at our meetings, and we owe it a debt which we but poorly pay by heeding its present plea for aid.

It will be easy for most of us to supply the loving face and tender voice of our beloved President Livermore, between these lines.

STUDENTS.

The number of students, regular and special, in attendance the past year has been twenty. One of these, Mr. P. N. Miller, has died of consumption, much lamented, for he gave promise of efficiency and usefulness in his chosen calling. But the Lord carries on the work, though he may carry off the workmen, so let His will be done.

THE BOARD OF INSTRUCTION

has been re-enforced by the addition of a new professor, Rev. James T. Bixby, in the department of Religious Philosophy, and Ethnic Religions, which has become in these latter days a necessary part of a well equipped Theological School. The eminence of the new Professor, as an author and lecturer, gives assurance of the right man in the right place. The Faculty consists now of four resident and two non-resident Professors. It has been a good and prosperous year in our work.

FUNDS.

The need of an increased Endowment Fund was presented to our churches at Saratoga, Sept. 1878, and met with an encouraging response. It was voted to raise $15,000 for this purpose. Of this sum, several thousands were pledged on the spot, of which some fresh additions $3,500 have been paid into the school, and $1,000 promised which is unpaid. But the heavy demands on our denomination the past six months from the church of the Messiah of New York, the Cambridge Divinity School, and the American Unitarian Association, have retarded the collections of the desired Fund. The school is in urgent and immediate need of this addition to its means to supply annual pressing wants. And the appeal is now made to the ministers and churches of the Western Conference within whose bounds the school is located to help us in this matter. As all we have thus far received has come from the East, we hope the rich and mighty West will not forget her own children. A little, even, done now, will yield an ample return in the future. One of the trustees of the school has generously offered, provided this fund of $15,000 is raised by Jan. 1, 1880, to contribute an additional $2,000, which may go into the general funds of the school, or may be devoted to the erection, if it is deemed advisable, of a Fire Proof Building for the Library. A recent fire which endangered the hall, has prompted this suggestion. Our library of 13,000 vols. ought to be put beyond the hazards of such exposure. But the whole subject of funds is commended to your early and wise consideration and action, assured that you will not fail to do what is best and what is needed.

Praying for your sympathies and aid to sustain and encourage your fellow laborers in Meadville in their difficult and important task, I remain very truly and fraternally yours,

A. A. LIVERMORE,
President of the Board of Instruction.

This, in outline, is the substance of the reports that come to us, which I have tried to tell in as dull and prosy a manner as possible, suspecting that some of you will be more likely to believe me when stated thus. I would persuade you if I could that I have not been romancing all this while about the West. I have dealt in neither rose water nor inflation. One-half the simple truth has not been told. The Sunday School activities within our boundaries, my co-laborer, Mr. Gannett, who has aided and abetted me greatly in my work this year, will tell of before the S. S. Society.

Of the home charities and particularly of that charity which issues rations of ideas for the refreshing of famishing intellects, I've omitted to speak. That charity that believes with Mrs. Browning, that

"Plant a poet's word deep enough in any man's breast,
And you've done more for that man than if you dressed him in broadcloth coat,
Or warmed his Sunday pottage at your fire."

In Denver, Alger is lecturing on the Poets, to counteract the materialism about him, and in nearly every parish reported, there is more or less excellent work done in the way of intellectual or æsthetic culture. The literary club in one form or another is almost as constant an adjunct of our parishes as the Sunday School, and the time has fully come when co-operation ought to be sought in this as in other work. But I pass lightly over this interest, that you may better realize the exceptional activity in our missionary fields. To recapitulate the labors of our ministers outside parish activities, I ask you to recall the

MISSIONARY WORK DONE.

At Wartsburgh and Dayton, W. T. by Galvin. At Greeley, by Alger. At Hastings, by Copeland. Marshalltown, Humboldt, Fort Dodge, Ames, (the Agricultural College town,) Nevada, Oskaloosa, Redfield, Algona and Spencer in Iowa, by Mr. Effinger. Mattoon, Pana, Centralia, Farina, Urbana, Sullivan and Jacksonville, by Douthit. St. Charles, by Herbert, in Illinois. Edgerton, Wyoming, Richland Centre, Lone Rock, Monroe in Wisconsin, by Mr. Wright. Climax, Vicksburgh, South Haven, by Secretary Howland. Charlevoix and Twin Lake, by Kittredge. Ypsilanti, Ionia, East Saginaw and Milan, by Mr. Sunderland, in Mich. Crown Point, Hanna and three other places by Mr. Crooker. Vincennes and Boonville by Chainey, in Ind. Glencoe, Minn., by Gannett, making forty-four points visited some of them many times by our workers. I regret that I am unable to state how many times.

LOCAL CONFERENCES.

Remembering how much of this has been done directly under the inspiration and through the activities of our local conferences, it behooves us to cherish them and recognize in them the true avenues through which our missionary energies ought to be poured. The experience of these Conferences and the judgment of their officers is the most reliable data we can obtain of the missionary work.

Says Effinger: "I am more cautious about organizing this year than last, more willing to wait for the chemical process to take place naturally."

Howland, of Mich., says: "If I continue as Secretary of our Conference next year, I mean to move on to the larger towns in Michigan with week night meetings, and this work I have so much enjoyed that I sometimes think I'd like to give up my church and join the noble army of religious tramps."

Wright of Wis., after speaking of the intellectual indifference and moral indolence caused by the fast and loose pulpiteering in orthodox pulpits, says: "The remedy for this state of things is stirring agitation. The fire of earnest, manly thought must be brought in direct contact with the

minds and hearts of people, and they must be made to feel that they have a part to take in the enlightenment and progress of mankind.

Hence the need of judicious and energetic missionary work to awaken men to a living loyalty to truth, and to lead to an earnest committal of themselves to the support and propagation of the true principles of freedom in religious thoughts, and progress in religious life.

The Secretary of this Conference has often felt the fire pent up "in his bones" which he would have been glad to pour forth upon new audiences, many among whom he is persuaded he could reach and benefit. But the want of means to be used in traveling or in engaging places to speak in when necessary, without causing persons to fear to invite him, lest expenses might not be paid, has been a serious check to doing a work which he would be delighted to undertake. With an amount of even two hundred dollars at command, the Secretary believes he might with what can be gathered from the field, put not only all his Sundays, but even more time by far into work that would tend to disseminate and strengthen the grand sentiments and truths which we of all denominations most distinctively represent."

Chainey and Crooker of Indiana have been enabled to reduce their week night work into systematic services in several places. Let this Conference guard well the vitality of the local conferences. Last year we had four, this year five, next year we must have at least six, and state lines are the natural boundaries. Ohio is now ripe with its six parishes and one college, and Missouri must eventually take its salvation in its own hands, and we will follow its banner southward.

UNITY.

Our work in the West has been greatly stimulated by UNITY, the baby organ of Freedom, Fellowship and Character; the child of many hopes and prayers—not of us, but with us in every endeavor. It will be heard in its own behalf in this Conference.

WESTERN HEADQUARTERS.

This work, both of the Conference and of UNITY, has been made possible by the establishment of Headquarters in Chicago, at an expense to this Conference of $200.00 per year. It is a movement which has relieved your Missionary's home of a mass of matter which is known, in our domestic parlance, as "papa's trash," by making a depository for our tracts, the publication of the A. U. A., and a general center for our correspondence.

WOMAN'S WORK.

But neither UNITY nor the Headquarters would have been possible had it not been for that new tide of life, which had its rise at our Toledo meeting two years ago, when we asked the women to help us, and, God bless them, they went right away and did it. A year ago they appeared at our Chicago meeting with an embryo organization of the ladies of Chicago, and a request that they be recognized in our Conference, by the appointment of an Assistant Secretary. Through the energies of these women, and the beautiful consecration of this Assistant Secretary, Miss F. L. Roberts, have our rooms been furnished, expenses largely paid and the Sunday School activities found a free home, the A. U. A. a Western depot, UNITY, its best man-of-all-work, none the less efficient because this man was a woman. All this has added greatly to the perplexities of your Missionary, by enlarging the opportunities of work. These women are the rising factor of hopefulness in our work; appearing in our Conferences, frequently, they leave the church kitchen and enter the pulpit. Miss Safford, of Hamilton, Ills., sustains regular services in that place. Mrs. W. R. Cole is Secretary of the I. A. U. A. And upon the women of this Conference depends, quite as much if not more than the men, the future prosperity of the Western work.

A. U. A.

The thanks of the West are most emphatically due to the A. U. A., for their generous support of the work at Ann Arbor, Iowa City, Madison, Indianapolis; the missionary work in Illinois and the Pacific coast, and the donation of $200 worth of books to our Unitarian Headquarters in Chicago.

SECRETARY'S MISSIONARY WORK.

The chief facts which I desire to press upon your consideration I have already mentioned, viz: the great interest of our missionary field, the growing importance of our local Conferences, the indispensable value of the office at Chicago, our ten new men, our five new societies, our one new Conference, UNITY, and the Sunday School Society—the latter two bearing no official relationship to us, their work being with us, not of us.

Of my own work, it is not my purpose to speak at length. Let that recede into the background, and, if possible, drop out of your consideration entirely, only so you guard well these interests. Owing to the large addition of work caused by the activity of the Sunday School Society, UNITY and the Head Quarters, I have given very much more time and strength to executive work and business matters than on previous years. Although the correspondence of Mr. Sunderland aggregates 400 communications during the year relative to this work, and those at Head Quarters accumulate at the rate of 200 a month, or upwards of 2,000 a year, yet our correspondence has not been lessened. Our files show upwards of 800 communications. I have been able to represent you at thirteen two days' Conferences, every session of which I have attended, aiming to be the first to arrive, and the last to leave—that is one-twelfth of the whole year's time has been given to fostering our Conference life. These Conferences have been held, two in Michigan; two in Wisconsin; two in Illinois; three in Iowa; three in Indiana; the National Conference at Saratoga. I have visited in the interests of your cause, Orfordville, Darlington, Wyoming, Milwaukee, Monroe, Evansville, Beloit, Madison, Kenosha, Richland Centre, Edgerton, Milton, River Falls, Helena, and Lancaster in Wis.; Des Moines, Algona, Strawberry Point, Manchester, Davenport, in Iowa; Chicago, Princeton, Nora in Illinois; Hobart, La Porte, Indianapolis, and Evansville in Ind.; Jackson, Charlotte and Lapeer in Mich.; St. Paul and Glencoe in Minn., making in all thirty-two places, preaching and lecturing sixty-four times. In addition to this, I took a short outing to New England last summer, preached six times, and attended the Wier's Landing Grove meeting, and did what little I could toward bringing the light of Divine truth to bear upon the darkness of that region so much neglected in our missionary work. All this has necessitated the traveling of 10,790 miles without counting many of the short stops and the attendant wear and tear of night travel, and the midnight loneliness of dreary waiting rooms. I've always economized my time by taking night trains, cattle trains or freight trains of any description. I have never taken any train but the last train possible, but

I've always taken that and never missed an engagement during the year, lying on depot floors swept clean with my sleeve when no broom could be found. I have relieved the monotony of untroubled sleep with some pleasant reflections and happy meditations, among which is the pleasant conceit that this train of Liberal Religion is well under way towards the land of Freedom, Fellowship and Character, but like all trans-continental trains, it has a long and wearisome route, and the hands change at the various section houses. For a time, it has been for me to discharge the duties of a fireman, shovel in the coal, keep the dampers open, keep up steam and tend to the tooting, but my section is limited, and sometime, would it might be now, the section end will be reached; but the train must not be stopped, and the fires must not be allowed to go down. And then again the fancy changes, and my figure is transferred into fact as I think of the actual train I am in waiting for, and I fancy that at some unlooked for moment it will find the broken rail it is searching for, or rotten bridge which has escaped the vigilance of that human providence with which it is necessary to supplement the Divine, and then I have thought that you my brothers and dearest friends would say over the mangled body of this fireman the only things I care to have said, viz:

1. He believed in the gospel he preached.

2. He always insisted that the brightest colors with which the possibilities and the opportunities of this radical gospel could be painted were to the reality only as the sign board daub is to Raphael's master piece.

3. That he was anxious to do something to atone for the masculine slander of the ancient Adam, by saying that this work he did not do, but "the woman thou gavest me," she helped me.

FINANCIAL STATEMENT FOR YEAR ENDING MAY 7, 1879.

RECEIPTS.

St. Louis, Mo., Church of the Messiah	$225 00
Cincinnati, Ohio, First Congregational Church	202 25
Chicago, Ill., Church of the Messiah	200 00
Chicago, Ill., Unity Church	150 00
St. Paul, Minn., Unity Church	125 00
St. Louis, Mo., Church of the Unity	67 00
Quincy, Ill., Second Cong. Church	50 00
Louisville, Ky., Church of the Messiah	50 00
Meadville, Pa., Indep. Cong. Church	35 00
Geneseo, Ill., First Unitarian Church	30 00
Geneva, Ill., First Christian Cong. Church	30 00
Ann Arbor, Mich., First Unitarian Church	20 00
Kalamazoo, Mich., First Unitarian Church	20 00
Janesville, Wis., All Souls' Church	20 00
Evansville, Ind., Church of the Unity	15 00
Grand Haven, Mich., First Unitarian	10 00
Indianapolis, Ind., Unity Church	10 00
Marietta, Ohio, First Unitarian Church	10 00
Sheffield, Ill., Unitarian Church	8 00
Alton, Ill., First Congregational Church	5 00
Shelbyville, Ill., First Congregational Church	5 00
Collection at Annual Conference, Chicago, 1878	66 19
" " " " Cincinnati, 1879,	33 79
" " Mich. State Con., Lapeer, Jan., 1879,	16 00
" " Ill. and Ia. St. Con., Dav., Apr., 1879,	8 00
Friends at Princeton, Ill	20 00
Friend at St. Louis	10 00
" " St. Paul	10 00
" " Cleveland	5 00
" " Buffalo	5 00
" " Winnetka	5 00
	$1,466 23

EXPENSES.

Deficit of 1877–8		$97 76
Rev. J. W. Chadwick, inv. preacher to An. Con. 1878		60 00
Rev. M. J. Savage, " " " " " 1879		45 25
Office rent, Oct., 1878—Mar., 1879		90 00
Office furnishing		13 00
J. T. Sunderland, Sec'y, for printing, stationery, &c.		81 65
J. Ll. Jones, Missionary Sec'y,—		
For traveling expenses	$288 20	
" stationery, telegrams, postage	30 00	
" salary	900 00	1218 20
		$1,605 86
Deficit		139 63

TREASURER'S APPEAL.

Friends and Co-workers for the Liberal Faith:

The Western Unitarian Conference at its recent annual session at Cincinnati, found its treasury empty and debts amounting to several hundred dollars outstanding. An effort was made to reduce the deficiency forthwith, and it was resolved to appeal to all the western societies, as hitherto, for contributions to sustain the work of the Conference and its missionary enterprises, through the coming year. The deficiency has already been mostly made up, and now the appeal is made not only for contributions, but for direct assurances that can be relied on as to when the payments will actually be made. It is not a satisfactory or business-like mode of conducting affairs for the officers to go forward in incurring obligations which they have no means to meet. The expenses of our room in Chicago and of our missionary accrue from month to month, and honesty and fair dealing demand they should be met promptly. The remedy for this evil of procrastinated, if not wholly omitted, contributions, lies in our own hands.

To facilitate a systematic collection of funds, and make it general over the field of our western work, the Conference takes the liberty to apportion among the respective societies the amount which it is hoped to raise. This was done with the consent, as far as practicable, of the pastors and delegates in attendance; but, of course, no authority was assumed either to obligate the societies, or to limit them to the several amounts designated. The apportionment suggested, with explanatory resolutions, may be found below. Will the pastors and treasurers of the various societies see to it—

1st. That prompt action is taken to pledge the contribution of a designated sum, payable at a certain time on or before January 1, 1880.

2d. That word of this action is forthwith communicated to the undersigned.

3d. That the pledge so made is redeemed to the day, as well as to the dollar.

Your responses, if generous and prompt, will infuse new life and zeal into our organization, inspiring it to words and works that cannot fail to bear abundant harvest of good.

JOSEPH SHIPPEN, Treas.,
May 20, 1879. 417 Pine Street, St. Louis, Mo.

FINANCIAL RESOLUTIONS

Passed by the Conference, May 8, 1879.

Resolved, That the Conference endeavor to raise $2000 for the work of the next year, and that the annexed schedule is suggested as an equitable apportionment thereof to the several societies.

Resolved, That we recommend the delegates at this Conference, upon returning home, to make prompt report to their societies relative to this Conference, its aims and methods,

for the purpose of creating interest and securing contributions for the coming year.

Resolved, That the Treasurer be instructed to correspond with the several societies, submitting the sums to each so apportioned, and requesting approval and definite indication, at an early day, of the time when the same will be paid.

SUGGESTED APPORTIONMENT FOR 1879-80.

Alton	$ 25	Ann Arbor	$ 20
Bloomington	40	Buda and Sheffield	20
Broadhead	15	Buffalo	100
Chicago, Ch. of Messiah	200	Cincinnati	170
" Unity Church.	150	Cleveland	50
" Third "	25	Davenport	25
" Fourth "	25	Denver	50
Detroit	150	Evansville	15
Geneseo	30	Geneva	20
Grand Haven	10	Indianapolis	15
Jackson	15	Janesville	20
Kalamazoo	20	Kansas City	20
Keokuk	25	Kenosha	25
La Porte	20	Louisville	100
Marietta	10	Meadville	40
Milwaukee	75	Muskegon	15
Nebraska	25	Princeton	20
Quincy	50	Shelbyville	10
St. Louis, Ch. of Messiah	225	St. Paul	50
" Unity Church	80	Toledo	20
Total			$2,000

SIXTH ANNUAL REPORT OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

Why is it that the oldest, strongest, largest Unitarian churches of the West ignored their Sunday School Society's request for Sunday School facts? The brethren shall not be pilloried in print, but, brothers, we hope more friendliness from you next time. The result is that our figures, as is usual with statistics, are half-lies all through. By calculating averages, however, we can squeeze out truth enough to give a fair idea of—

I.

WHAT OUR LIBERAL SUNDAY SCHOOLS ARE DOING.

1. OUR RANK AND FILE.—The forty-one schools reporting average eighty-three scholars in nine classes of about nine scholars each. In respect of numbers, Ann Arbor, Meadville and Quincy bear the banners; only ten besides them overcount the hundred. The proportion of Liberal girls to Liberal boys is as four to three; of women-teachers to men-teachers, nearly as three to one. About one-third of the teachers are parents. Two-thirds of the schools report infant classes, averaging eighteen little Liberals, while one-half have adult classes, averaging sixteen big Liberals each.

2. OUR TOOLS.—A great variety of them. Few schools adopt the "uniform lesson" system. Of thirty-nine schools reporting *Lessons*, seventeen use "UNITY Lessons on Child Life;" eight, those published by the U. S. S. Society in Boston; five, Gannett's on the "Growth of the Hebrew Religion;" five, the Bible itself without lesson papers; and Jones' papers, Learned's cards, and some Universalist publications, and in two cases the International series, are scattered over a dozen more. For *Song and Service Books*, of thirty-eight schools reporting, twenty-five sing from "Sunny Side;" eleven use the Boston "Hymn, Tune and Service Book;" ten use Hosmer's "Way of Life;" six the new UNITY Song and Service Book;" others scattering. Two or three of these books are often used together. The *Libraries* of the twenty-nine schools reporting them, if shelved together, would amount to 11,088 volumes; shelved as they are, they average 382 volumes each, Geneseo and St. Louis (Learned's) heading the list with 768 and 700. This last year, eight schools have added 100 volumes or more; thirteen average thirty-seven volumes of increase, and eight have added none. *Papers.* Three out of every four schools take them,—usually the "Day Spring;" but "Scattered Seeds," the "Myrtle" and the "Guiding Star" appear. A few copies of the "Nursery," "Wide Awake" and "St. Nicholas" are often taken, sometimes for prizes. Only one school reports the use of chromo cards to reward attendance. The general verdict about the papers is "highly valued." Geneseo, with its thorough organization, believes in them so heartily that a school of 109 digests fifty "Day Springs," fifty "Guiding Stars," fifty "Scattered Seeds" and four "Nurseries." From this height, judgments about them vary down to the message, "Nearly worthless." Doubtless they have real value to the children who do not see "St. Nicholas" or the "Nursery" in their homes.

3. OUR MOTORS.—Of the two great motors—the Teachers' zeal and the Superintendent's skill,—no statistics obtained. But the *Teachers' Meeting* is both the heart and pulse of the Sunday School; the heart, for out of it are the issues of life; the pulse, for the attendance at it and the spirit of it are the best single gauge of a school's vitality. Therefore the one discouraging fact in our whole report,—the more discouraging because so often unpreventable,—is that, of thirty-three schools replying on this point, only fourteen have Teachers' Meetings; and of these only six have them weekly. Only six with weekly meetings! that, of course, means that very little *systematic* work is being done in our Liberal Sunday Schools out West; and *that* means that but little *real* work is done. The more honor to the individual teachers who do "real work" without the meeting! *The Chorister or Children's Choir.* Of thirty-three schools reporting, twenty-one aid themselves by this much under-estimated motor. Let the Chorister magnify his office! It is he that lights the school-hour by his face, his lips, his manner. The first thing that a dull school needs, is a live Superintendent; the second, a live Chorister, paid for, if necessary. Five years of a *good* Chorister will give your church congregational music. *School Festivals.* Nearly all the schools report a Christmas and an Easter celebration; twelve, a Flower Sunday; and five, a Harvest Sunday. Two or three keep New Year's Day; and one sends word of what it calls a "Service of Mercy," or "Dumb Animals' Sunday." Concerts, dramatic entertainments, "Motto Sundays," summer picnics, are abundantly reported, with stress laid on their success. It looks as if this part of our work were well cared for. *The Treasure Box.* Of thirty-two schools, the average income this last year was $56.00. No less than seven of us are *centum*-aires, with incomes touching or overrunning $100. Geneseo again leads our host, a nabob with $164.

II.

WHAT OUR SOCIETY HAS DONE THE PAST YEAR.

1. It has got a *local habitation* at Room 57, 75 Madison St., Chicago, being one of a Happy Family of four caged there together, the other three being the W.U.C., the C. W. L. U., and UNITY. Do not the printed letter heads show it? Further, it has got a *devoted and unpaid friend* in Miss F.

L. Roberts, who, besides all her work for the other three members of the family, has given a large part of her time and strength—and weakness—and zeal to answering our orders and tying our bundles and mailing our lesson papers. At last, the work grew too large for even her willing fingers,—and the Society had not a nickel to spare. What could be done? Our Janesville Secretary suggested that we create a few life-members. Four or five life-members were accordingly created; and as it costs each life-member $10 to be born, this birth-tax yielded a little fund which we devoted to *a boy*. Since January, our W. U. S. S. Society has owned a boy—"our Johnny!" And, friends, if some of you don't give us life-memberships enough to keep that boy from starving, your Society itself may have to give up the ghost. One a month will almost do it: will not our larger schools adopt "Johnny," each one for a month? Besides a habitation, a friend and a boy, we may even add that we have got an organ! For UNITY, although not an organ of Unitarianism as such, and having no official connection with our S. S. Society, has been its constant mouth-piece of proclamation to the Liberal public, advertising our work and printing our lessons in current numbers; and so fathering what has been done that its name has naturally christened more than one of our publications.

2. OUR PUBLICATIONS. LESSONS.—Of course, we could afford to publish very little. For infant classes we have made a beginning, by printing two sets of illuminated cards with verses,—one, the "Sayings of Jesus," the other on "Kindness to Animals." Each package contains ten cards, and is sold for fifteen cents. One hundred and ninety-nine of these packages have been called for by our Liberal infants.

For children from eight to fourteen years old, we have published the three series of lesson papers known as "*Unity Lessons on Child Life*": (1) Corner-stones of Character. (2) Home Life. (3) School Life. Each series contains twelve lessons (on 6 sheets) and is sold, in quantities of twenty-five sets or more, at five cents per set. For teachers' use each has also been bound in pamphlet form and interleaved for notes, at fifteen cents a copy, or $1.25 per dozen. As many of the lessons prove rich enough for more than one Sunday's use, the three series, costing fifteen cents, afford material for about a year's class-talks straight to the heart of child-temptations and child-character. We owe these to the willing kindness of Mrs. K. G. Wells and Mrs. F. B. Ames, of Boston, Mrs. Susan Lesley and Mrs. E. L. Head, of Philadelphia. It is by no means saying that they come up to their authors' ideal to say that they are probably the best series of practical lessons on Child Life yet secured in Sunday School form. So far, 1,166 sets of Series I, 824 of Series II, 700 of Series III (still unfinished and now appearing in UNITY) have been sold. They have been stereotyped, and are kept permanently in stock.

SERVICE AND SONG BOOK.—Another want was felt, the want of a small book combining S. S. services and songs at a price so cheap that the poorest schools could secure a full outfit. Mr. Wendte's song-book, "Sunny Side," and Mr. Hosmer's service-book, "Way of Life," remain perhaps our most valuable tools; but, with one costing thirty cents, and the other thirty-three cents by the quantity, sixty-three cents for the two, few of our western schools are rich enough to afford themselves the full supply. Mr. Blake, of Quincy, took up this problem, and his solution of it we regard as the real feat of this last year's work. He gave us, three or four months ago, a little book called "Unity Services and Songs," containing six services and some thirty songs, hymns and chants,—most of them new to all of us,—this at the cost of only eight cents a copy, if one hundred copies are ordered. At this rate, two small schools, by clubbing together, can easily put a book into the hands of every child,—a book that will furnish all that is needed for six months or more, probably for a year. The hope is to supplement this by a second part of like size, or possibly a little larger, in the course of the next year.

Cheapness is one great conquest. But Mr. Blake aimed, besides, to *enrich* our somewhat bare School service. Again, it is not the ideal book, but it seems to some of us to offer by far the noblest and sweetest ritual for children's worship that our Liberal Schools as yet have seen. It is a ritual of mingled reading and responses, prayer and song, its peculiarity being the way in which the music is interfused through all. To claim that it is above anything before tried by our schools, or even by our churches, as a congregational service, is tantamount to saying that it is above the power of of any school *without a Chorister and pains taken.* We think it within the power of any earnest, live school that has a Chorister and takes the pains, and predict for it a growing approval by our better schools, as one by one, in East and West, they dare begin its use. We believe it has already been favorably noticed in England also. About 1,300 copies have thus far been sold.

FESTIVAL SERVICES.—Besides this little collection, we owe to Mr. Blake, Mr. Eddowes, Mr. Jones and Mr. Longfellow some special services for Easter, Flower, Harvest and Christmas Sundays. Over 2,000 of the Christmas, and 1,600 of the Easter Service, were called for. These again are but beginnings of a work that may lead to much; possibly to a general observance by our schools and churches of *four Festival Sundays* in the year. It is thought that their observance, distributed, as the names above suggest, over the four seasons, may prove a pleasant custom to which both old and young will become attached; that the joining of school and church in a common service on such occasions may lead to closer and healthier connections in other ways between the two; that, not suddenly, but by gradual improvements, we may attain a rich and noble form of worship for each one of these Festivals, around which religious associations will begin to cluster; and that, in time, the practice thus acquired on the occasional Sunday may even lead to the enrichment of our usual church services. It certainly seems fitting that in a Congregational church of all churches the congregation should take part in its own worship. But the responses, as commonly read, are they not painfully bleak and unimpressive? The beginning of improvement must probably come through music. If a congregation would but learn to chant a few grand strains, and grow fond of a few simple or stately sentences of prayer said in unison, new elements of impressiveness would at once enter in our still over-puritanized church hour. Nor need this banish any part of song or praise already used.

I had better frankly refer to another criticism which has reached us from several quarters. In a Christmas service some of us would possibly like stress laid on the supernatural birth and the glow of miracles that lies around the Bethlehem manger, and might feel that the Festival failed of being "Christian" otherwise. In an Easter service, some friends certainly wish stress laid upon the Resurrection miracle,

and complain again that without it the Christian element is lacking. In other churches such stress, in either case, would render the services quite possibly unusable. The like difficulty rises, to some extent, in the preparation of a whole song or service book. The main fact that has thus far shaped the course adopted by our Society, and unconsciously rather than consciously shaped it, is that the *essential* religious thoughts, (e. g. the two *central* thoughts of Christmas gladness,—joy in the child of Bethlehem, and joy in the child life of all our lands and homes; and the two *central* thoughts of Easter gladness,—joy in the new Spring life of the earth, and joy in the hope and faith of Immortality,) the fact that these, the central and essential thoughts of the two Festivals, are *common* to the religiousness of both conservative and radical. It was hoped, therefore, that we all could join in these right heartily; while friends who wished the special reference to this or that belief, dear to some but not to others, could easily insert by their own readings and prayer words what the printed services lacked of perfectness for them. It is much easier and pleasanter to repair the omissions in a service thus,—places are purposely left, to be so used,—than to deliberately omit from a printed form phrases and passages that convey untruth to many. If the Society has adopted a wrong or unfair course in this matter, it wishes to be clearly shown the better and nobler way.

THE TOOL CHEST, TEMPERANCE SOCIETY, ETC.—Three other publications bearing our name may be mentioned One is what is called our "Tool Chest," a tiny five cent pamphlet printed to serve as guide to what we think the best helps for Liberal Sunday Schools. Teachers and Superintendents planning a winter's work will find it useful to have at hand. The second is the outline of a Temperance Society called the "True Helpers." This outline with a little service which embodies and explains the pledge is printed on a strong card for permanent use, and furnished at twenty-five cents a dozen. Silk badges for members are furnished at fifty cents a dozen. It differs from the ordinary Temperance Society in several ways; by asking of the children only a three months' pledge, instead of binding them for life; by greatly emphasizing the solemnity of an honor pledge; and by appealing to the motive "For their sake" more than to the danger of the gutter for one's self. The three months' limit of the pledge necessitates a quarterly renewal of it for those who wish to make their chivalry continuous. This quarterly renewal need only occupy fifteen minutes of an ordinary Sunday School hour, or, if preferred, may claim a special hour and celebration of its own. Perhaps one special celebration yearly, with the other three renewals of the slighter kind, would be the better way. It is hoped that in some form a temperance work may be begun in our Liberal Sunday Schools. In this form of the "True Helpers" a strong and constant lesson would be taught our children, not of temperance alone, but of public spirit, *i.e.*, self-denial for other people's sakes, and of honor,—the three in one. Finally, we may refer to a compact paper by Secretary Jones in the UNITY of Sept. 15, 1878. It is an eight-page gold mine, full of terse and practical hints about the methods of making a Liberal Sunday School successful,—hints of what to teach, and how to teach it. Send for it in your orders for our "Tools." And, by the way, remember to send two or three postage stamps when you ask for your samples: it prevents begging in you and beggary in us. A second "finally" is in place. Since the utmost we can claim is so small, we may as well exalt ourselves by adding that last autumn, at our suggestion, the Massachusetts Society for Preventing Cruelty to Animals, printed a "Service of Mercy," with readings and hymns. It is furnished free to Sunday Schools on application to that Society. (96 Tremont St., Boston.) Seven thousand copies have already been distributed. Why should not every one of our Liberal Sunday Schools have a "Sunday of Mercy" among its next year's festivals?

The two sets of Infant Class Cards, the three sets of UNITY Lessons on Child Life, the UNITY Service and Song Book, the Festival Exercises, the "Tool Chest," and the Temperance Society's Card, are all that the Society has published this past year.

Now one word more. The Treasurer's report will show that our work has been in enough demand to pay our way. But what was said above must be repeated: we are *not* paying our way honestly until the Society contributes its fair share to the expenses of the central office, where it claims so much of the attendants' time. Nor is this work a thing for which a few officers should feel themselves financially responsible. The work belongs to *all of us as Liberals!* It is one of the tasks, one of the privileges, laid upon the Liberals of this generation to begin to prepare the working-tools of a somewhat new faith. The time for construction has come. Our views of the Bible, our views of the great world-religions, our views of Religion in its essence and development, have not yet been put into good text-books and Sunday School tools. To help prepare them is, I take it, the work that lies before our Sunday School Society. Of course, the work needs workers, and, of course, it takes some money. Considering our small income, and the fact that everything done has to be done by men and women already over-busy, we think we may be satisfied with this last year's attempts. But now, *who cares enough for the attempt to stand by it and help in it?* "How many life-members, and how many annual members of our Society have you in your Sunday School?" was one of the questions asked on our circular: and the answer from the forty-one schools amounts to—five life-friends, and sixteen or seventeen annuals! Probably a few of the latter are unreported. We would that every teacher in every western Liberal Sunday School might come to feel that the card of Annual Membership in this Society was the badge of his or her admission to the glorious company of teachers. We would that those not teachers, yet interested in our work, would, east and west, adopt the same symbol of their interest. We would that the ministers could persuade some of their richer friends that they can hardly put ten dollars to better missionary service in our cause, —that cause of spreading "Freedom, Fellowship and Character in Religion"—than to make themselves life-members of the Society. $1.00 makes you an annual member, $10 makes you one for life. Help the Society, friends, and it will help your children.

W. C. GANNETT,
President W. U. S. S. Society.

SUMMARY OF TREASURER'S STATEMENT FOR YEAR ENDING MAY 9TH, 1879.

Dr. *Western Unitarian Sunday School Society.* *Cr.*

To Publishing Expenses of the year, Illum'td Cards, Special Service Book and the Sunday Sch. Lessons, as per Presid't Gannett's Report	$677 96	By Bal. on hand	$ 94 05
" Bal. to new acct. in stock, not includ'g stereo. plates,	96 55	" 25 Annual Memberships,	25 00
		" 4 Life Members	40 00
		" Donation	10 00
		" Cash Sales	240 70
		" Bills Uncollected	190 11
			$599 86
		By Estimtd Stock on hand,	174 65
	$774 51		$774 51

UNITY.

Published semi-monthly at 75 Madison St., Chicago.

Editor, H. M. Simmons.

Business Agent, F. L. Roberts.

Publishing Committee. Robert Collyer, W. C. Gannett, C. W. Wendte, Jenk. Ll. Jones, J. C. Learned.

TERMS:

One copy, per year $1 50
Ten copies, or more, each 1 25
Single Copies 07

Send money by Registered Letter, P. O. Order, or Draft on Chicago Bank. Drafts, however small, on Banks outside of Chicago, are liable to a charge of 25 cents for cashing.

Address all money and business letters to the office. All editorial communications to H. M. Simmons, Madison (no longer Kenosha), Wis.

Do you like our new UNITY? The year-old missionary has changed its coat and put on larger shoes; for it is growing. And it craves a wider field to go about in, doing good. If it be welcome in your home, show it to your neighbor, and send it to your cousin. There is a woman on the next street, and a man down town, who would like to see it. Mail it to that old friend of yours in the village where the three churches make it lonely for a Liberal. Get up a club of ten in your town. Now is the time to subscribe and ask others to.

Prospective.—The two series, each of twelve articles, begun in our last paper, will continue in successive numbers as follows:—

I. *Liberal Preachers of America out of the Pulpit.*

Poets.	*Essayists.*
Bryant.....*W. C. Gannett.*	Emerson.....
Longfellow.*Mrs. S. B. Beals.*	Thoreau.....*Rob't Collyer.*
Lowell..*Mrs. S. C. Ll. Jones.*	Curtis.....*R. N. Bellows.*
Whittier....*Miss H. Tolman.*	Whipple.....*C. A. Bartol.*
Holmes..*Mrs. A. W. Rollins.*	Fiske.....*J. L. Dudley.*
Emerson..*Mrs. E. T. Wilkes.*	Draper.....*H. W. Bellows.*

II. *The Growth of Doctrine*, or *The Old-New Creed.*

Trinity-Unity.*Brooke Herford*	Conversion.....*J. P. Long.*
Incarnation.....*R. A. Griffin.*	Atonement...*W. C. Gannett.*
Miracle.....*G. E. Gordon.*	Prayer.....*S.. Longfellow.*
Inspiration.....*Joseph May.*	Immortality .....*C. F. Dole.*
Predestination.*J. H. Heywood.*	Heaven & Hell.*S. C. Calthrop*
Original Sin ..*W. J. Potter.*	The Kingdom of God..*E. Elder.*

RECEIPTS.

Hereafter, all money received for subscriptions will be acknowledged in print, as below, instead of by private letter. Parties whose names do not appear are requested to notify us.

The following have been received from subscribers from May 15th to June 1st:

Miss Fanny Brewer,	$1 50	J. H. Crooker,	$5 00
Dr. T. P. Wilson,	1 50	Miss M. E. Rice,	1 50
Walter C. Wright,	75	Miss Kathleen Wright,	75
Mrs. K. G. Wells,	1 50	Miss M. D. Tilden,	1 50
T. Wilson Hill,	1 50	Mrs. F. Smith—addn'l,	25

BOOK DEPARTMENT.

Theodore Parker's Discourse of Religion, paper.....	$ 75
Channing's Works, complete in one vol	1 00
Religion of Israel, A. Kuenen, 3 vols.....	9 00
Religion of Israel, Knappert.....	1 00
Bible for Learners, (Old Testament) 2 vols	4 00
The Bible of To-day, J. W. Chadwick.....	1 50
What is the Bible? J. T. Sunderland.....	1 00
Hymn and Tune Book, revised edition.....	1 25
Religion and Materialism, by James Martineau	1 25
Materialism and Theology, by James Martineau.....	1 25
Essentials and Non-Essentials in Religion, Jas. F. Clarke, paper 25 cents; cloth	50
The Way of Life, a Service Book, by F. L. Hosmer, cloth, 50 cents; paper	40
Child's Book of Religion, O. B. Frothingham.....	1 00
Childhood of the World, Edward Clodd,.....	60

WESTERN UNITARIAN HEADQUARTERS,

75 Madison Street.

Frances L. Roberts, Superintendent.

WESTERN UNITARIAN CONFERENCE.

BASIS OF FELLOWSHIP.

Whereas, We feel the great need of rallying the Liberal mind of the West around one common centre; therefore,

Resolved, That the Western Unitarian Conference condition its fellowship on no dogmatic tests, but welcome all thereto who desire to work with it in advancing the Kingdom of God. (Adopted at Chicago, May 14, 1875.)

In reply to the appeal and resolutions found on page 108, the following responses have been made:—

At a meeting of the Advisory Committee of the *Church of Messiah, Chicago*, which has charge of society matters, held May 23d, it was voted to accept the assessment of $200 made upon that Society by the Western Unitarian Conference, and to instruct the Treasurer to pay $100 of it immediately, and to apprise Treasurer Shippen that the remaining $100 will be paid in by October 1st.

Unity Church at St. Paul, Minn., assessed $50 on the 1879-'80 apportionment, pledges itself to send $100 by January 1, 1880.

Unity Church at Indianapolis, Ind., assessed $15 on the 1879-'80 apportionment, pledges itself to send the sum by October 1, 1879.

The Church of the Unity at Cleveland, Ohio, assessed $50 on the 1879-'80 apportionment, *raised the same on the first Sunday after the pastor's return from the Conference.*

WEST. UNIT. SUNDAY-SCHOOL SOCIETY.

The object of this Society shall be to elevate the character, enlarge the influence, increase the number of Sunday Schools, to multiply and improve the quality of Sunday School Instrumentalities. Any one may become an Annual Member by the payment of $1.00; Life Member, $10.00. (Arts. II, VII, of Constitution.)

For general account of its "Tool-Chest," and special appeal to Sunday School workers, see Report inside, on pages 109—111.

UNITY SERVICES.

A Service for the Sunday of Flowers, arranged by Samuel Longfellow. 30 cts. per dozen, $2.00 per hundred.

Selection for Recitation on Flower Sunday, 10 cts. per package.

The Easter Service with several carols and music, (eight pages,) arranged by J. Vila Blake, offers much that will be enjoyed throughout the Summer: 40 cts. per dozen, $2.50 per hundred.

Unity Services and Songs for Sunday Schools by J. Vila Blake, single copies, 25 cents; per doz, $2.00; per 100, $10.00; manilla edition plainer, but more durable, per 100, $8.00.

UNITY LESSONS.

First Series—"Corner Stones of Character,"—by Mrs. K. G. Wells. 12 lessons,—6 slips. Single sets, 10 cts. 25 sets or more, 5 cents per set. Bound in pamphlet and interleaved for notes—single copies, 15 cts.; per doz, $1.25.

Second Series—"Home Life,"—by Mrs. Susan I. Lesley and Mrs. E. L. Head. 12 lessons (6 slips). Same forms and prices as above.

Third Series—"School Life,"—By Mrs. F. B. Ames. 12 lessons. Published in current Nos. of Unity; also in separate slips at prices as above.

Tool Chest for workers in Liberal Sunday Schools, eight page pamphlet, price 5 cts.